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DÖRFLER, PETER. *Die Anfänge der Heiligenverehrung nach den römischen Inschriften und Bildwerken*. (Veröffentlichungen aus dem kirchenhistorischen Seminar München, IV. Reihe, No. 2.) München: Verlag der J. J. Leutnerschen Buchhandlung (E. Stahl), 1913. 209 pages.

The conclusions of Dr. Dörfler's careful study point in general to a later dating of the origins of martyr-worship than is usually the case. In this connection he claims that certain of De Rossi's and Wilpert's conclusions must be revised. For Rome, his conclusion is that before the middle of the third century no worship of the martyrs had become associated with their graves. This conclusion, derived from a study of all the monumental evidence, is held to be corroborated by that of the liturgy and the Acts of the Martyrs. He maintains that it was not till toward the end of the third century that in inscriptions the title of *martyr* was occasionally added. With regard to cult words, Dr. Dörfler emphasizes *dominus* or *κύριος* as being the first applied in a cult sense to the martyrs. The earliest inscriptional example of its use he dates from the end of the third century or the beginning of the fourth century. The term *sanctus* appearing later, passes, like *dominus*, from an expression with a courtly connotation to one with a solemn, religious sense, and then into one with a technical cult sense. When first used it was placed before *martyr*; later it supplants *martyr*, which is removed to back of the name: *Sancto Vitali martyri*. It was not until sometime in the course of the fifth century that *sanctus* won the victory as a technical term for the dead who had become objects of a cult.

As to the basis of saint-worship, this Dr. Dörfler finds in the belief, universally held in the Roman Empire, that continuity of life between members of a social group is not broken by death. Particularly is the custom of praying for one another to be kept up, but with this difference: the prayers of the dead, particularly the innocent or pious dead, are deemed more effective because of their nearness to Christ and God. Quite logically the Christians placed an extraordinary confidence in the intercessions of martyrs, so that they became an object of interest, not only to their immediate family, as in the case of ordinary persons, but to the whole community. Hence it came about (1) that the martyrs were mentioned in the church service; (2) that the community kept intact by yearly feasts their social connection with them; in short, that the martyrs were taken up into the church cult. By the end of the third century the martyrs had come to be looked on as helpers in every necessity of life, here and hereafter; also the belief in the magic power of the martyr's body and relics was strongly in evidence, as well as practically all the other addenda of the saint-worship of the Middle Ages.

C. H. W.

DOCTRINAL

GURNHILL, J. *The Spiritual Philosophy, as Affording a Key to the Solution of Some of the Problems of Evolution*. London: Longmans, Green & Co., 1914. xi+167 pages. \$2.25 net.

The vague term "spiritual philosophy" is defined as an endeavor by reflection upon the order of nature and the religious experience of man to gain a satisfactory theory of the origin, destiny, and meaning of the world. This is set over against a materialistic and mechanical philosophy. Apparently the author is not an expert

in any of the subjects which come under discussion, and he will convince those only who are already in agreement with him. To the reader at home in modern thought, the book, while right in purpose, will seem fragmentary, disconnected, remote, and the temptation will be strong to turn instead to some of the works to which reference is made in the text. Such books have, however, a value for theologically timid thinkers and for those who have come to feel that a half-way house is the end of the way; it may lead them to resume their journey under more competent leadership.

C. A. B.

WHITE, DOUGLAS. *Forgiveness and Suffering*. Cambridge: University Press, 1913. xi+133 pages. 3s. net.

The author explains that this book was written in the interest of a new point of view at which he has arrived but has not seen described elsewhere—atonement by self-revelation. In the sufferings of Jesus, God suffers as direct result of sin, and having suffered is ready to forgive. The point of view is, however, not new, but has been characteristic of all who have followed in the path indicated by Robertson and Bushnell.

C. A. B.

SCHUMACHER, HEINRICH. *Christus in seiner Präexistenz und Kenose nach Phil. 2: 5-8*. I. Teil, Historische Untersuchung. Rome: Verlag des paepstl. Bibelinstituts, 1914. xxxi+236 pages. L. 4. 50.

In this exhaustive history of the interpretation of one of the most perplexing texts of the New Testament, Dr. Schumacher shows in the first part of his book what meaning has been given to ἀπαγγμός in the Greek, Latin, and Syriac Fathers, in later and in most recent writers, and in the second part, following the same track, the meaning which has been assigned to the other significant words of this passage. An appended table presents the results of his inquiry as this has centered in three words: ὑπάρχων, etc., which has been interpreted as referring to pre-existence, or to the earthly life; μορφή as divine nature or presupposing this, or as the divine attributes where deity is either implied or expressed, or else as having no relation to the deity; ἀπαγγμόν, etc., as either emphasizing the God-likeness of Christ or as explaining this by various hypotheses and theories. Almost all Roman Catholic and the major portion of orthodox Protestant exegetes have held that this passage teaches the pre-existence of Christ, yet from this interpretation Luther, Calvin, Erasmus, Grotius, and others have deviated. Since the beginning of the eighteenth century a radical anthropocentric position is taken by many scholars who content themselves with a purely earthly life or at most an ideal pre-existence of Christ, in which deity completely disappears. The author provides an extremely valuable aid to scholars in an exhaustive bibliography both of exegetical works and of New Testament texts. This book will take its place alongside of Bensow's *Die Lehre von der Kenose* and Fritsch's *Philipp. 2: 5-8*, and will henceforth be indispensable to those who would acquaint themselves with the history of this baffling text. It is to be followed by an exegetical treatise for which this presentation has prepared the way.

C. A. B.